



Y Z [

6 m' 5` ` U X ĀRrahmānā-Raheem (The Multitudinous Mercy Giver)

1. The Praise (s) for Allah Who created the Heaven and the Earth and [He] made the darkness and the illumination afterwards who believed they by their order U N U X they equal believe. they, other deities by Allah	<p>B qm™: 21m t iā: ° z > g.</p> <p>CC, dV, eA j2- 4as e0 n,e</p> <p>AAV d2 at B9 # f e- " oā ā</p>
2. He Who created you of a mud afterwards [He] judge ajalāḥ (term) it, and ajaloh = ajalaḥ musammā (the which is designated and/or named by His munificence/by His afterword) you dubitate	<p>CC o6 T6 B2 21m t iā: dV</p> <p>hā M', 7 6 4S / e k S / f b g</p> <p>AA ues 3C a f CC</p>
3. And He is Allah in the Heaven and in the Earth [He] knows your secret and your disclosure and [He] knows what you earn.	<p>0 n: . e B qm™: . 5 f dV</p> <p>6 Bāte B2S e B3E Bāte</p> <p>AA ues 0 g</p>
4. And not U (comes/being) to them of a m U M (miracle/sign/message) c f X m U (miracles signs/messages) they were (No) fit'shunnars	<p>B9 A j, PT 6 d, PT 6 CZ (3) e</p> <p>AA oā f a 6 d f d f " j - E</p>
5. So qad (already and affirmatively) they denied by the right lamma when/when it came to them; so v m U N (approach) to them U b N (significant) availing (of) what they were by x m U g h U (jesting/affirmably) jesting	<p>h B V h t ~ > g 21m 6 # dā " z > g</p> <p>ē f d f " 6 f u f B 2 f h d g</p> <p>AA ues f a u</p>
6. Have not seen they how many We perished before them of a generation We established/empowered them in the Earth what not [We] established empowered [for]; and We sent the Heaven over them (lower) abundantly; and We made rivers run from beneath them then We (caused) them (to) perish by their offenses and We establish /found from after them generation ⁸ [other	<p>T6 CZ f u T6 N W B' f e t B y</p> <p>Cg 6 Ū n: . 5 B2 J M 6 Ū f u</p> <p>Bā f P a™: N e f # T f a f</p> <p>T6 t 6 z h f n: Nā e j j z 6</p> <p>f k 2e Bā f # B2 J M W 6 Bā g</p> <p>AA o6 m, P f u B V a # T6</p>
7. And had azzalnā (We recurrently destroyed) a book in a paper (arch) then touched they by their hands surely (would have) said who believe	<p>ē 0 f . 5 h e m j f N f d e</p> <p>f e- " oā ā 5 t g B2 t f f a d > 10</p>

¹ H \ Y : k c f X a Y U blig it, is eef a

² H \ Y : k c f X a Y U blig it, is eef a

³ H \ Y : k m u s a x m ā n masculine, singular, subjunctive meaning that which is designated and/or named

⁴ H \ Y : k c f X subjective, singular, masculine meaning that which is disclosed

⁵ h \ Y : g Y b g Y i c B \ Y You are (in) f Y b h Y f a g n o t e a p p o a b l e X z X c Y g

⁶ See the exic attached to this translation 6 U U U N U

⁷ H \ Y : k d f X interrogative exclamation a Y U h o w m a n y i h o w m u c h i h o w l o n g

⁸ H \ Y : k c f X [b z i l a Y a u t o g r e e s t a b l i s h e d] = h U e n a b l e a c t i o n g r e e d 7 Y U f m z

9 b [] g \ k c f X i Y g h U V] g \ Y X i X l c p e r s e b c h] a d m c f W c b b

⁸ H \ Y : k c f X [g e n e r a t i o n] g o u p o f g e n e r a l l y c o n t e m p o r a n e o u s i n d i v i d u a l s g a r d e d a s h a v i n g c o m m o n cultural or social characteristics and attitudes h \ Y i k o t h e r s v e r y a p p r o p r i a t e d e s c r i p t i o n f o r t h e individual s z h \ Y i a n d n o t a s a l l u n i m p e d t o g e t h e r

byakhayr (mercy/goodness /possession) and He (is) over everything Omnipotent.	· AA' N2 g' H' Y' A' (3' d2g' e8
18 And He (is) The Subduer, above His / U' Wokshipp /submitters/ lands He (is) The Hakeem (infinite wisdom) Possessor The Proficient.	· dwe' .8' Y' g' d' H' W6' dwe' · AA' e8g' .8' g'.
19. Let say [you]: what a thing bigger a testimony let say [you]: Allah (is) Witnesser/Testifier between me and [between you]; and (has) been revealed to a Y' h \] g' H' t' W' w' a' r' y' o' u' b' y' i' t' x' and whomever ^x reached; do surely ^y witness, testify that (are) with Allah other deities say [you]: [I] witness/testify not say [you]: verily only He (is) One Elah (Deity) and indeed I am disclaimant/solver (of myself) what you partner (deities with) Him	· T' .4' i' t' o' s' e8' / H' Y' t' / 4' e · J' p' W' d' i' e' e' B' B' y' e' l' s' #z 6 · h' # T' 6' .8' B' , / H' U' . H' 6' · z' e' p' s' . a' 6' V' / U' e' z' o' h' g' B' B' W' · U' e' d' W' > F' e' 4' i' z' 6' / j' . 4' i' t' h' m' · AA' U' d' e' 4' 9' H' # / s' e' z' a' e
20. Whom U' N' (We) made (ordained) [them] the boys they know him / it just as they know their sons whom they lost their lives so they believe not.	· > " / F' o' g' a' t' p' u' A' 6' C' z' u' s' p' o' e' 8' · e' s' m' o' e' 8' > B' W' P' M' V' d' e' a' t' · AA' U' d' e' t' j' C' z' o' B' y' 9' F'
21. And who (is) wronger than who (of) trade craft (deceit) for fraudulent (deceit) before Allah a lie (denied) by 1-5 m' U' (miracles/signs) \ Y' E' i' v' e' r' i' t' y' U' b' n' o' t prosper the \ U' N' ²⁰ (in) just (deeds)	· s' : . 8' t' e' o' / > 6' C' u' / T' 6' · j' . T' E' & U' E' p' u' # 2' p' & ' # / A' · AA' U' d' e' 1' u' . / k' e' t'
22. And day [We] through them together after wards (say) to whom they partner (deities with Allah): where (are) your partners whom you were claiming	· 5' d' F' B' C' a' (g' V' B' W' g' d' d' i' t' e' · o' e' 8' B' g' e' o' e' t' o' e' / o' e' 8' e' · AA' U' d' e' y' t' 3' B' N'
23. Afterwards (was) their essay except that they said: by Allah our Lord were not (shreks) (are) they who partner deities (with) Allah (is) (not)	· t' o' s' j' U' r' j' e' B' i' a' r' 6' T' B' 3' C' g' C' C' · AA' U' d' e' 6' N' 6' N' 6' M' s' e'
24. Let look [you] how they lied on their selves and strayed (of) regard (them) what they were (after) arc (the) gratification for fraudulent (end)	· B' A' 9' F' . 8' f' o' l' i' m' o' i' A' U' F' · AA' U' e' s' t' f' o' i' 6' B' o' 4' A' e'
25 And of them who (is) g' h' U' (affirmably) stay (you), and We made over their hearts (so) that not they understand ^{x21} and in their ears (sag) (hearing) (heavens) and (if) they see every (Aya) V' h' (miracles/signs) (proof) (i' f' N' U' b']) Who (not) believe	· N' o' s' e' f' i' m' g' e' a' s' t' u' T' 6' B' o' e' · U' e' a' d' d' e' t' U' r' o' n' / B' o' d' i' (3' · j' . o' t' p' 4' & ' e' t' U' e' . K' e' B' L' j' p' · e' a' t' . j' e' [o' . . 8' t' o' n' e' t'

¹⁴ See the lexicon attached to this translation: f' U' b' Y' l' d' c' g'] h'] i' c' b' U' b' c' X' b' ' i' h' \ Y' k' c' f' X' g' ' i'

¹⁵ See the lexicon attached to this translation: f' i' e' k' n' i' a'

¹⁶ H' \ Y' k' c' f' X' X' i' Y' b' c' h' Y' s' g' d' i' v' e' r' s' e' m' e' a' n' i' n' g' s' f' o' r' c' o' m' m' u' n' i' c' a' t' i' o' n' g' i' n' g' u' r' e' d' a' t' m' e' s' s' a' g' e' s' i' n' s' p' i' r' e' d' w' h' i' s' p' e' r' e' d' c' a' s' t' t' o' a' n' o' t' h' e' r' (c' o' m' m' a' n' d' a' d' X' ' i' i' f' l' o' r' k' i' n' g' S' e' e'

¹⁷ H' \ Y' k' c' f' X' ' i' i' A' . i' . i' . c' f' A' i' . i' . = b' . h' \] i' g' . z' W' h' a' s' c' u' l' t' u' r' e' i' n' g' u' l' a' r' o' u' h' . Thus [X] g' W' i' n' t' i' v' i' d' u' a' l' i' s' a' n' s' e' e' (a) In the sense of the Prophet (SAWS) disclaim (frees) himself of what others do and include him as, part of this case where they associate partners and with the Allah associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations

¹⁸ In this case they know Mohammed (SAWS) & z' c' e' i' H' z' X' V' U' b' c' i' f' u' t' h' i' k' Y'

¹⁹ See the lexicon attached to this translation: f' i' l' i' i' . i' i' i' n' j' u' s' t' i' d' e' e' r' U' b' X' 1' i' w' r' o' n' g' e' r'

²⁰ H' \ Y' ' i' i' . 1' . i' h' \ X' c' Y' b' z' i' g' b' i' g' W' i' y' i' i' b' ^ G' i' Y' g' Y' h'] z' a' d' e' l' o' w' b' c' h' Y'

²¹ That is understand you (say) H' \ Y' x' . E' i' f' N' U' b'

51 And let warn [you] by it* whom they fear/know to (b) thronged they to their Lord not for them of lesser than/with Him (of) fak U Ñ (glam Yabli) and not an intercessor U Ñ (travelling currently available c that perhaps they attack others reverentially guard displease Allah	U' U d b g v b e f e # p l f e T6 C Z g p g C Z f (d e h g v U d e U B Z h e f e j e d e f e f e · · A A
52. And let not [you] oust who they invoke their Lord the ghade (dawn/sunrise) and the shey (early night) whole night they want His Face ⁶¹ not on you of their acct of a thing and not of your account c them of a thing must they not then you be of the X \ U Ñ ⁶² (Injustice) is	C Z #, U d f z t b e f e f e O 3 j e p Z S e U e z t f p a e f e h e f e H Y T6 B Z f p e T6 m p f T6 H Y T6 C Z f m # p e T6 e T6 U d b g B W O h g · · A A o e f e f e
53 And like h \ U (afathait) We essayed some of them by some to say they these (who) manna (He) had grace (his boon) Allah on them from among is not Allah surely knowing by the thankers	o a h B a h m e f e & e i : A e f e f e f e f e f e i : p g & N Y T6 C Z f m · · A A e f e f e f e f e f e
54. And if came (to) you who believe they by Our Ayat (miracles \ Y \ Elétsay) (of) peace (b) on you ^b wrote your Lord on Himself the mercy verily it ^{x64} whoever [he] worked of you an ill by a jahalaten ⁶⁵ (acting ignorantly) (correction) afterwar [he] repented forc after it* and [he] reformed then verily He Ghafoor (iterative Forgiver) Raheem (iterative mercy) Giver	U d f e f e o e f e f e f e f e f e B p e f e f e f e f e f e f e f e f e f e f e f e f e f e f e f e B m 4 s y T6 f e f e a h T6 2 3 c c f e f e · · A A C f e f e f e f e f e f e
55. And like h \ U (afathait) that [We] expound th Ayat (message) and to tastabeen (to see is) self manifest verify \ Y \ Wfpata] b U \ g Ñ	o d e f e f e f e f e f e f e f e · · A A o e f e f e f e f e f e
56. Let say [you]: verily I (had been) restrained that [I] worship whom you invoke of lesser than Allah let say [you] not U h h (U) Mosafid (your) ahwa (tendent) likings) (already) (and) (affirmatively) strayed then and not I of the nuhtadee (that they were) (divine) guide	o e f e f e f e f e f e f e f e j e f e f e f e f e f e f e f e f e a f e f e f e f e f e f e f e · · A A o e f e f e f e f e f e

⁵⁹Linguistically Y \ k c f X W U d a f e h g g s: (1) and (2) and Both meanings could apply

⁶⁰In English there is exact corY g d c b X] b [\ ik c g h a d e z a Y U d a y n t i s u n r i s a n d
I \ z i \ a s h e y e a r l y n i g h t o r t h e w h o l e n i g h t

⁶¹See lexicon attached to this translation for this Arabic tongue expression His Face His Pleasure countenance

⁶²ThY \ I \ I \ 1 \ I h \ X c Y b z i l g b h W Y I b ^ G i Y g h j Z a b e d w b c h Y

⁶³H \ Y \ k c f X] d i \ l a Y U b g \ I \ H \ b o h e g r a d e s

⁶⁴H \ Y \ d f c b c j i b \ f i Y Z Y f g x f Y d U h X Y I b h f V i U h \ g i s w k w h o e v e r r e p e n t e d
after wronging ignorantly

⁶⁵H \ Y \ k c f X j a h a l a t e n] g \ f c c i h Y a X Y U j b b] b i [\ f l % t b e l i e v e d s o m e t h i n g U b h
contrary reality (3) did something not correct jahalaten acting ignorantly

⁶⁶H \ Y \ k c f X \ U g d i s t i n b u s u p p o r t t o o n e a n o t h e r, m e a n i n g s: (1) t e m p e r a m e n t
be verified by a verifier

⁶⁷See the lexicon attached to this translation nuhtadee U b X \] m u g t a d b m u n t a d e n

deathawa ⁸¹ (received ⁸¹ in dying ⁸¹) Our messenger while they not you father ⁸² (be rememb ⁸² they)	and3 U ch: B2a7 Hh · · AÁ Ud0 E-tj BwE MCE
62. Afterwards ⁸³ (had been forth with ⁸³ turne ⁸³ they to Allah their Lord, The Right indeed for Him (is) the Rule and He is ⁸⁴ swiftest ⁸⁴ (the reckoners).	j 7 2 fne BZ-gds . 0 6CY BC · · 00A j0: 6E-7 dV6 B0g . 4 · · AÁ
63 Say [yoŋ: who you najjey (recurrently live ⁸⁵ you) from the [deserting (land) and these all darknesses you ⁸⁶ invoke Him supplicantly and secretly in ⁸⁶ (of) ed delivers us from ⁸⁶ thurely w(sha) assuredly ⁸⁶ of the thankers.	· · 6e A j0 T6 # (W N T6 4i · · 0e me i ad 0 49 F0 z 3 F h0e · · 60 B N . 8 j MVT6 N17 0i- · · AÁ 0e A j0 T6
64. Let say [yoŋ: Allah you najjey (recurrently live ⁸⁵ you) from it ⁸⁶ and from every distress ⁸⁶ after wards you ⁸⁶ partne ⁸⁶ (deities with Him).	· · 4B T6e · 6B B W N : : 4i · · AÁ Ud0 E-3B 7 BC2 F
65. Let say [yoŋ: He (is) The Qadr* (He Who is capab ⁸⁷ giving ⁸⁷ doing ⁸⁷ enforcing ⁸⁷ using ⁸⁷ to mission on you a torment from above ⁸⁷ or from beneath ⁸⁷ you ⁸⁷ or addles you [He (int)sect ⁸⁸ faction ⁸⁸ sand (make He some (of) you taste ⁸⁸ U N (Wafar ⁸⁸ termen ⁸⁸ toiw) (of some let look [yoŋ how [We variegate ⁸⁸ the ⁸⁸ (messagès U N (braving ⁸⁸ currently unavailable perha ⁸⁸ they understand	· · 0 ant U7 . 0i Yt 6e dW 4i · · T6e B B 0 T6 # M B 0i · · a E B B p 0i 7 B B 7 A 0 · · & 0 a# 0 0i # 1 a# z t te · · A j0 : 0 0 F m 0i 00F · · AÁ V dZ 0i BZ 0g
66. And denied by it ⁸⁹ your ⁸⁹ people while it ⁸⁹ (is) the right ⁸⁹ let say [yoŋ: not I over you surely a custodian	· · z fne dV6 m 60j . E# 2 0i e · · AÁ 4 0i # B B 0i A T # 4i
67. For every ab U 0i 0i (piece of significant ⁹⁰ availing ⁹⁰ ew: (is) a mustagan ⁹⁰ (permanent ⁹⁰ ultimate ⁹⁰ realization) and you will know	· · n 0i e · 4i 0i 6 i H 4 B E · · AÁ Ud0 0i 0g
68. And if saw you ⁹¹ whom they wade ⁹¹ in Our Ayat ⁹¹ (E i f N tate ⁹¹) then let shun ⁹¹ you ⁹¹ U (of them until they wade ⁹¹ in discourse ⁹¹ other than ⁹¹ and if the Sata ⁹¹ (cause you to assured ⁹¹ forget ⁹¹ then not if you ⁹¹ after [the] reminiscence ⁹¹ remembrance ⁹¹ with ⁹¹ th people the X \ U N ⁹² (Injustice ⁹²) is	· · 00 Ud0 dV6 0i 0i A 0i j0e · · [0 B 0i 0i 0i 0i 0i N 0i P · · 0i e . 6e 0i 0i a . 0i 0i dV6 · · na# 0i 0i 0i 0i 0i 0i m N A M · · 00 0i - Ed 0i 0i 0i 0i 0i 0i - · · AÁ

⁸¹That is body and soul

⁸²The word farratā "I"] b "I" best described Y k c m k s k \] W adjection all its synonyms also adjectives. But I U b X "I" U verbal the past tense = M e m i s Y "I"

⁸³H \ Y " k c f X] b " f c l c h a X U forth with reexample the greeb [" a forth with returned H \ Y " E i f N U b " g d a m been greeted by a greeting then you greet by better than it you forth with return "t is 4: 8i

⁸⁴See footnote above regarding desert

⁸⁵The "in" "is a juratory" = " " amounting " " i.e. affirmation expressed by assuredly

⁸⁶H \ Y " k c f X m a s c u l i n e , s i n g u l a r , s u b j e c t m e a n i n g (C a u s e r o f , F e z) He Who is capable of: giving, doing, enforcing, or influencing

⁸⁷See footnote above regarding.

⁸⁸H \ Y " k c f X " I g Y W h g # Z U W h] s m a l l c o l l e c t i v e g r o u p s w o n t e s t e d t o a l a r g e r group following and succoring each other

⁸⁹See the exicoot attached to this translation: 0 U U U N U

⁹⁰Clearly for realization of any thing this word requires and place to happen instantly permanently

⁹¹H \ Y " k c f X I . . a l Y h c b m a p l u w d o t o d i s c u s s i n g a t r o o k l e s s w i t h o u t k n o w l e d g e

⁹²H \ Y " k c f X " r e m i n i s c e n c e o n t h i s g r e a t z " I 5 b X "] z a u s h o t o a s s u r e d l y f o r g e t then you " g] h " b c h z " U Z h s 68 " O h \ Y Q " f Y a] b] g W Y b W Y i " f l

⁹³The word "I"] b "I" "I" "I" "I" h \ X c Y b z i g b g W Y] b ^ i g h] W Y

and qad(already and a firmative) yhada([He] divine guidance and I fear/know not what you partner (other deity) by Him, except if my Lord is a thing expanded ⁵ my Lord everything omnisciently then not you reminisce	·%P h u r j E g E#V d#-4 H# 4& ·%a#E & #E ·AAUe& h g k 9 > 0
81. And how [I] fear/know what partner you (deity) with Allah while you fear not that you partner by Allah what not you nazze ([He] repetitively) say it on you an authority to which of both the teams (is) righte ⁷ by the security (if) you were (to) know	B& 0 7 '6 U i g 7 m p & e C a b 0 7 B F V d#5 j e B# (m) .E# 5 F B g '6 \$ # z 1 7 d u t t - 6 t . f g ' N O T E ·AAV d#3 g m U E T e n #
82. Who they believed and no added they their belief by dhulm (polytheism) must those for the (is) the security and they are muhtada (he they were divine guided)	·d#1 C e f d#P b e f B z g m g e r C U # C Z N p e ·AAUe h z Z B W e T e n .
83 And telka (she haafair ¹¹⁴ /those) (is) Our argument U U N (We made) dabbat ¹¹⁵ Ebraheem (Abraham) over his people W# raise the rank of whom [W# will verily you Lord (is) Hakeem ¹¹⁹ (infinite) kema ¹²⁰ Posses ⁵ omniscient.	·C W # Z m P ' N y p ' m C e T 6 A p , m a g F ' E d g (3 ·C (a) C A ' m # U E & P k G ·AAE
84. And We granted for him Eshaq (Isaac) and MU N la (Jacob) haday (We divine guided) and Noaha (Noah) haday na before and of his progeny ¹²¹ Dawood (David) and Sulayma (Solomon) and Ayyub (Job) and Yusuf (Joseph) and Mos (Moses) and Haroon (Aaron) and like h \ U N ` -tha ¹¹⁷ tha ¹¹⁸ [W#] quite the benefactors	· 2 d a t e z p n E g ' N W e · N W ~ d e ' N W k & (m . m) E E t) T 6 e f l 4 t j T 6 m E d e I d e T p d e m E t ' e ' U e W e (m d e ·AA d m f b e t t z
85 And Zachari (Zachar) and Yahya (Joh) and Esa (Jesus) and Elyas (Elai) each of these alheea (righteous people)	· f c t e e (p f e (j g e ' e ' e ·AA o d p - T 6 4 b
86. And sma'e (Ishma'e) and 5 ` m U (Elisha) and Youns (Jonah) and Loot (Lo) and each We preferred /favore over the worlds.	· p f o t e a p (e 4 a p e · 3 ' M - g k & e ' O d e ·AA b c 1 a e

¹¹⁴Linguistically Y ' k c f ' X W U d a m e a n i g g s 1) (fear and 2) knew Both meanings could apply

¹¹⁵The w f X ' i l ' 1 ' i 9 l d U b i x a l r a b y b a o d o t t o g t a i n / i n c l u d e / c o m p r e h e n d

¹¹⁶See footnote above regarding fear/know

¹¹⁷H \ Y ' k r i g h t e a r '] c o m p a r a t i v e a d j e c t i v e f] A X h z j U a g Y N Y V g h X f i l l N g r i g o t e r W h j c b a s a d j e c t i v e c o m p a r a t i v e

¹¹⁸See the lexicon attached to the translation: m u h t a d e e U b X '] m u h t a d o b m u h t a d e e n i

¹¹⁹See the lexicon attached to the translation: f ' U b ' Y l d c g j h j i c b U b c X b ' i h \ Y ' k c f X g ' .

¹²⁰See the lexicon attached to the translation: h e k m a

¹²¹H \ Y ' k c f ' L i n g u i s t i c a l l y d o u b l e m e a n i n g : (1) a n c e s t r y (2) p r o g e n y . C l e a r l y i n t h i s c o n t e x t p r o g e n y w h a t a p p l i e s t o t h e w o r d p r o g e n y b o t h p l u r a l a n d s i n g u l a r p r o g e n i e s ; c l e a r l y h e r e t h i s d e s c e n d a n t s a r e i n r e f e r e n c e

87 And of their fathers and their progenies and their brothers and <i>jatabun</i> (favorably directed) We and had ayn (divine guide) them to Seratt (road/way) straight.	· B f u n e B a t j e C z f # P T f e (. d C z j u n w e q u n s e · A A C l r 6 0 e
88. H \ U Mafathat ¹²² (is) 5 \ \ Budda (divine guide) by it ¹²³ whom [He] wills of Hi ebb (worshippers/slaves) and had they ¹²⁴ partner (deities with Allah) surely (would have) carried U (regard) them what they were working	T 6 . E # t z z s : t z w m E g T 6 7 d e . E Y T 6 P k u U d h a t f d i r ' 6 C z n ' k f n g · A A
89. Those whom U U N k (We accorded) them the book and the law and prophethood so en (if) unbeliever by it ¹²⁵ the then qad (already and firmative) We entrusted by a people not by it ¹²⁶ surely (are) unbelievers they	p u A 6 B z j u p o d m q u q f o t u f o ' b a n e # g e T d f e d y f n e z t o f f w · A A o e p #
90. Those whom Allah had (divine guide) so by their hud (divine guidance) eq tad (the pattern model of); let say [you]: [I] ask not on it ¹²⁷ remuneration (no) it ¹²⁸ (is) except a reminiscence or remembrance ¹²⁹ for the worlds.	f i : t z w o d m q u j ' 4 i & e h o B z z f o j e d w u e f s f e m B a n z · A A o e q a t f u
91. And that they appraise Allah His right appraise me ed (where) said they not Allah descended on a human of a thing say [you]: who descended the book which came by it ¹²⁹ Mos (Moses) an illumination and a hud (divine guidance) for the mankind you ¹³⁰ make it ¹³¹ papers you disclose flash it ¹³² and you conceal much and (had been) taught you what knew not you and neither your fathers let say [you]: Allah afterwards shaf (you let alone) for sake them in their wading playing	E u z g z i ' y f e n g e T 6 e s (s i ' 5 f r ' 6 f o g t f a p u A 6 5 f r T 6 a i f t z w e . d f (m d e . E # p n e z n q (O . g f m z g M C g ' 6 C a d e f i s k U d h e 4 i f B g # P j e C a f f e g U d h a t B e d m . e w y C o i : · A A
92 And this (is) a Book ¹³³ We descended ¹³⁴ blessed mus- d de (accepted credit) of the which (is) between it hands ¹³⁵ and to [you] warn the] \ m (to the and whoever (are) around it ¹³⁶ and who they believe by the Hereafter they believe by it ¹³⁷ and the (are) on their Prayer they keep up ¹²⁹	T i r 6 a u f a p e . j w e i A N e t a n i o d t f a B z p 6 o d e ' c d T 6 e t H 6 D T i . E # U d h a t b m l # U d h a t · A A U d h a t b p (j B v e

¹²² H \ Y ' 5 f U V] W i k a f o r a b l y a n d d i r e c t e d ' a Y U b] s i n g l i n g o u t i n p r e f e r e n c e

¹²³ See footnote U V c j Y ' f Y [U f X] b [i f Y a] b] g W Y b W Y ' 1 i

¹²⁴ See the exicoma attached to the translation of [b h a i r i]

¹²⁵ H \ Y ' k w a b i x ' a Y U b i n g e n o d i s c u s s i n g a n d p r i o r k n o w l e d g e l e s s l y

¹²⁶ H \ Y ' k n u s a d d a o n] g ' a c f a f i r m e k U d h a t f o a f i r m a t i o n c o n f i r m a t i o n

¹²⁷ Between its hands before it

¹²⁸ Mother of all villages Y U b g : A U _ U \ "

¹²⁹ H \ Y ' k c f X ' i] g ' f c d h Y X i d y d i b c h ' ^ i g h ' i _ Y d h z ' c . i f M e a r l a n b h U]
K Y V g h Y f N g ' h g] s t a y l e d i n t h s o f s t r e n g t h , e n d u r a n c e a l t h o u g h t h e w a s s m a l l h e c o u l d
keep up with the larger boys in sports emphasis is added

93. And who (is) wronger ¹³⁰ than who if tr[an]s[cr]ipted for fraudulent) be Allah an untruthor said he (had been) revealed to while (had been) not revealed to him a thing and who [he said: [I] shall descend like what Allah descended and if ¹³² [you] see d[icitur] (where) the dha' ` Y b (injustice) is [the] Y U abysses and the angels (are) U N g (but stretching) ad the) their hands let egress you your selves today (to) require you the humiliation torment by what you were saying on Allah ther than thight and you ^c were U N (regarding) His Ayat (miracles) sing proofs i f), testakbar and your affir pride flaughts	<p> ¹³⁰See the lexicon attached to this translation f i i l i " i 1 injustice d e e r ' U b X 1 i w r o n g e r ¹³¹See footnote above regarding yeal ¹³²See the lexicon attached to this translation Y [U f X] b [: i ¹³³H \ Y ' i i ' 1 ' i h \ X c Y b z i l g b i W Y] i b ^ i g h] W Y ¹³⁴H \ Y ' k c f i X ' \ U g ' g Y j Y f U ' a Y U b] t r o u b l e s ' a n d o v e r w h e l m i n g d e a t h e s U V m g g Y great Ayah urges quick quitting hastily leaving Y a '] b ' h \ Y b f i] i m e , w h e n A l l a h U w i l l p l a c e o n them what they deserve ¹³⁵H \ U h '] g ' h s t r e t c h i n g [t h e i r h a n d U w i t h t o r t u r e o r i t s m e a n s ¹³⁶See the lexicon attached to this translation for the effect of the letter added to a word ¹³⁷H \ Y ' k c f i X ' a i s i b d i v i d u a l l y , i . e . o n e b y o n e o r s i n g l y a n d d i s t i n c t l y ¹³⁸H \ Y ' k c f i X a i Y U b o g . ' f l % l ' i " " " < " i ' f l & l ' i 0 " " " " < l ' f l ' l . S o , h e r e b e y o n d b e h i n d / b a c k / r e a s o n b e y o n d in its sense of reach of knowledge or experience ¹³⁹H \ Y ' k c f i X] i g ' b c h ' g m b d b m a g c i l i g a ' s e v e r e d f r o m a m u l t i p l e a s p e c t s words all the various relationships maintained with their idle deities have severed ¹⁴⁰The word i means you are dissuaded divert to an improper path away from the persighted by specious concoct ¹⁴¹H \ Y ' 5 f U V] W i k c g l r a z c y ' z i ' a Y U b r s t p a r t o f t h e d a y t h e a b i d (o r I s l a m) c reckoning right after day both h Y f ' a] X b] [\ h ' c Z ' h \ Y ' d f Y j] c i g ' X U r </p>
94 And laqa (verily, already affirmative) came you (to) us individually ¹³⁷ just as We created you first once (time) and you left what haw wal We fostered (to) you beyond ¹³⁸ your backs and [We see not without your intercession whom you claimed that they (are) in your partner (deities) beside Allah); laqa (verily, already affirmative) U e (literally style) ¹³⁹ came among you and strayed (to) you what you were claiming	<p> ¹³⁷H \ Y ' k c f i X ' a i s i b d i v i d u a l l y , i . e . o n e b y o n e o r s i n g l y a n d d i s t i n c t l y ¹³⁸H \ Y ' k c f i X a i Y U b o g . ' f l % l ' i " " " < " i ' f l & l ' i 0 " " " " < l ' f l ' l . S o , h e r e b e y o n d b e h i n d / b a c k / r e a s o n b e y o n d in its sense of reach of knowledge or experience ¹³⁹H \ Y ' k c f i X] i g ' b c h ' g m b d b m a g c i l i g a ' s e v e r e d f r o m a m u l t i p l e a s p e c t s words all the various relationships maintained with their idle deities have severed ¹⁴⁰The word i means you are dissuaded divert to an improper path away from the persighted by specious concoct ¹⁴¹H \ Y ' 5 f U V] W i k c g l r a z c y ' z i ' a Y U b r s t p a r t o f t h e d a y t h e a b i d (o r I s l a m) c reckoning right after day both h Y f ' a] X b] [\ h ' c Z ' h \ Y ' d f Y j] c i g ' X U r </p>
95 Verily Allah (is) the gran Cleaver and the dastons (to) you khre (He) emerges produces the hayya (living/alive) from the U m (eventually) dying (dead) and mokhre (producer) thea U m from the hayyah \ U N (collective) Allah, so where from c N h a z (you to be right dissuaded) deciously (n) c p c t	<p> ¹³⁰See the lexicon attached to this translation f i i l i " i 1 injustice d e e r ' U b X 1 i w r o n g e r ¹³¹See footnote above regarding yeal ¹³²See the lexicon attached to this translation Y [U f X] b [: i ¹³³H \ Y ' i i ' 1 ' i h \ X c Y b z i l g b i W Y] i b ^ i g h] W Y ¹³⁴H \ Y ' k c f i X ' \ U g ' g Y j Y f U ' a Y U b] t r o u b l e s ' a n d o v e r w h e l m i n g d e a t h e s U V m g g Y great Ayah urges quick quitting hastily leaving Y a '] b ' h \ Y b f i] i m e , w h e n A l l a h U w i l l p l a c e o n them what they deserve ¹³⁵H \ U h '] g ' h s t r e t c h i n g [t h e i r h a n d U w i t h t o r t u r e o r i t s m e a n s ¹³⁶See the lexicon attached to this translation for the effect of the letter added to a word ¹³⁷H \ Y ' k c f i X ' a i s i b d i v i d u a l l y , i . e . o n e b y o n e o r s i n g l y a n d d i s t i n c t l y ¹³⁸H \ Y ' k c f i X a i Y U b o g . ' f l % l ' i " " " < " i ' f l & l ' i 0 " " " " < l ' f l ' l . S o , h e r e b e y o n d b e h i n d / b a c k / r e a s o n b e y o n d in its sense of reach of knowledge or experience ¹³⁹H \ Y ' k c f i X] i g ' b c h ' g m b d b m a g c i l i g a ' s e v e r e d f r o m a m u l t i p l e a s p e c t s words all the various relationships maintained with their idle deities have severed ¹⁴⁰The word i means you are dissuaded divert to an improper path away from the persighted by specious concoct ¹⁴¹H \ Y ' 5 f U V] W i k c g l r a z c y ' z i ' a Y U b r s t p a r t o f t h e d a y t h e a b i d (o r I s l a m) c reckoning right after day both h Y f ' a] X b] [\ h ' c Z ' h \ Y ' d f Y j] c i g ' X U r </p>
96. The mornings Cleaver and made [He] the night repose and the sand the moon musban (for a	<p> ¹³⁰See the lexicon attached to this translation f i i l i " i 1 injustice d e e r ' U b X 1 i w r o n g e r ¹³¹See footnote above regarding yeal ¹³²See the lexicon attached to this translation Y [U f X] b [: i ¹³³H \ Y ' i i ' 1 ' i h \ X c Y b z i l g b i W Y] i b ^ i g h] W Y ¹³⁴H \ Y ' k c f i X ' \ U g ' g Y j Y f U ' a Y U b] t r o u b l e s ' a n d o v e r w h e l m i n g d e a t h e s U V m g g Y great Ayah urges quick quitting hastily leaving Y a '] b ' h \ Y b f i] i m e , w h e n A l l a h U w i l l p l a c e o n them what they deserve ¹³⁵H \ U h '] g ' h s t r e t c h i n g [t h e i r h a n d U w i t h t o r t u r e o r i t s m e a n s ¹³⁶See the lexicon attached to this translation for the effect of the letter added to a word ¹³⁷H \ Y ' k c f i X ' a i s i b d i v i d u a l l y , i . e . o n e b y o n e o r s i n g l y a n d d i s t i n c t l y ¹³⁸H \ Y ' k c f i X a i Y U b o g . ' f l % l ' i " " " < " i ' f l & l ' i 0 " " " " < l ' f l ' l . S o , h e r e b e y o n d b e h i n d / b a c k / r e a s o n b e y o n d in its sense of reach of knowledge or experience ¹³⁹H \ Y ' k c f i X] i g ' b c h ' g m b d b m a g c i l i g a ' s e v e r e d f r o m a m u l t i p l e a s p e c t s words all the various relationships maintained with their idle deities have severed ¹⁴⁰The word i means you are dissuaded divert to an improper path away from the persighted by specious concoct ¹⁴¹H \ Y ' 5 f U V] W i k c g l r a z c y ' z i ' a Y U b r s t p a r t o f t h e d a y t h e a b i d (o r I s l a m) c reckoning right after day both h Y f ' a] X b] [\ h ' c Z ' h \ Y ' d f Y j] c i g ' X U r </p>

¹³⁰See the lexicon attached to this translation f i i l i " i 1 injustice d e e r ' U b X 1 i w r o n g e r

¹³¹See footnote above regarding yeal

¹³²See the lexicon attached to this translation Y [U f X] b [: i

¹³³H \ Y ' i i ' 1 ' i h \ X c Y b z i l g b i W Y] i b ^ i g h] W Y

¹³⁴H \ Y ' k c f i X ' \ U g ' g Y j Y f U ' a Y U b] t r o u b l e s ' a n d o v e r w h e l m i n g d e a t h e s U V m g g Y
great Ayah urges quick quitting hastily leaving Y a '] b ' h \ Y b f i] i m e , w h e n A l l a h U w i l l p l a c e o n
them what they deserve

¹³⁵H \ U h '] g ' h s t r e t c h i n g [t h e i r h a n d U w i t h t o r t u r e o r i t s m e a n s

¹³⁶See the lexicon attached to this translation for the effect of the letter added to a word

¹³⁷H \ Y ' k c f i X ' a i s i b d i v i d u a l l y , i . e . o n e b y o n e o r s i n g l y a n d d i s t i n c t l y

¹³⁸H \ Y ' k c f i X a i Y U b o g . ' f l % l ' i " " " < " i ' f l & l ' i

0 " " " " < l ' f l ' l . S o , h e r e b e y o n d b e h i n d / b a c k / r e a s o n b e y o n d
in its sense of reach of knowledge or experience

¹³⁹H \ Y ' k c f i X] i g ' b c h ' g m b d b m a g c i l i g a ' s e v e r e d f r o m a m u l t i p l e a s p e c t s
words all the various relationships maintained with their idle deities have severed

¹⁴⁰The word i means you are dissuaded divert to an improper path away from the persighted by specious concoct

¹⁴¹H \ Y ' 5 f U V] W i k c g l r a z c y ' z i ' a Y U b r s t p a r t o f t h e d a y t h e a b i d (o r I s l a m) c
reckoning right after day both h Y f ' a] X b] [\ h ' c Z ' h \ Y ' d f Y j] c i g ' X U r

precise reckoning h \ U Nafarhatt that* (is the fating of) The Mighty The Omniscient.	· Ff p h b e p > e · e · N e · A A C (h e f t a e f e h g m e g)
97. And He Who made for you the stars so that you find and accept divine guidance by it* in the [desert] ¹⁴² (land) d b X h \ Y g Y; U Naf (already a nc a firmative) We expounded the Ayat ¹⁴³ (message/s proofs) for a knowing people.	· D d N · B g 4 a s + f e · d v e · e · A p d · . 6 · f e z h e · A p l · · N e g z g & f e e · A A V d e t e d e
98 And He Who established you from one ¹⁴⁴ self so (it* is in a) mustagarr (German ab del timate alizat) c and (it* is in) a a i g h (stokas d o w a g e d (already a nc a firmative) We expounded the Ayat ¹⁴⁵ (message/s proofs) for an understanding people.	· m a e · e f t b b f f t f e · d v e · N e g z g & f e e e g h e g · A A V d e t e d e f A p l ·
99. And He Who (had) descend from the sky* waters so akhrap (We emerged produced by it* bud/shoot of everything then akhrap from it* greenery) ukhre ([We] produced from it* grains) mutarakeba (conjointly atopies); and of the date palms* of its* qenwar. (clust branches) N b Y (ma b l i m e a r w and gardens of grapes and the olives and the pomegranar look alike ¹⁴⁶ and the thar a similar et look you to its h \ U a (y e l l f c y o p d h a (when then it* athmar (a c yielded dropped add its m ba ¹⁴⁷ (ripeness) sallow ¹⁴⁸ verily in h \ U N (collective) that surely (are) Ayat ¹⁴⁹ (miracles/signs) proofs for a believing people.	· F f p s · T b 5 f f + f e · d v e · H e · 4 b · B · H · e · g m f o · a m u e · d m a m g m f o · T b 4 s N · T b e · & · e e · n · T b A p l e d e (U · m · z a d · Z e · 6 U 6 · e u d t · e 2 · M · e · C · d e U · f · e h · 6 e e · B b g · . 6 U e · e a n e · e · g · A A u d m e t e d e f A p l
100 And they made for Allah partners (of the Jin) while [He] created them and kharap (they thoughtlessly)	· B z l m e T b · H e · · f a s e

¹⁴²The word *h \ U* is very significant here but for lack of a better way, in this context, reckon it as its infinitive noun. In Arabic when two words are equivalent in meaning, the one with letters to its construction more meaning its synonym *h \ U* g *U* W U g *U* g *U* c b *Y* a *A* S *U* since *V* c h \ *U* b X *U* i *U* n f i n i t i v e c i b g z h \ k c i more meaning The infinitive noun of any word implies the action of the verb and when there is no word constant infinitive noun that means more precision and instructiveness *b h \ U* g *U* W c b b h X *U* h Y h g precise reckon and that we should take the various potential implications of such a precision

¹⁴³See footnote above regarding desert

¹⁴⁴H \ Y 5 f U V W k c f X i i g Y X h z Y V f X Y b U established this found or set up some thing from some thing else, or developed something some existent thing

¹⁴⁵H \ Y *U* g Arabic is feminine and so the qualifying reference to it must be feminine *U*

¹⁴⁶G c a Y E i f N U b W c a a Y b h U means what is U a U b b h N U g where U h means what is in the a U b N g k c a See f l i h Y for elaborations.

¹⁴⁷That is each rides atop the other

¹⁴⁸= b j U f U V m h \ f c i [\ c i h H \ Y E i f N U b k \ m h Y h a Y b h Y Z M f date palms openly stated but with respect to the b c k b] b z l f e l e v e t h e U g i a Y b h] c b grape vine but the reference is made only to these grapes = b h \ U g respect, there is a hadeethal Bukhari and Muslim which directs the believers h c f Y Z Y f U h g i i z i V Y W U l i g Y i s the Muslim X] b U b c h \ Y f b U f f l u s h t h e c h a r t o f Y f the belief See

¹⁴⁹H \ Y f Y U X Y f g \ c i X V Y U f though linguists say it is scrutable lexically difficult to distinguish the difference between some similar, yet it is a fact unanimously agreed to E i f U N b W c a a Y b h U h explains itself. Therefore, what seems or is to be taken and understood in light of that which is clear in this great *h \ Y k c f X i linguistically d U f h g h \ Y U Z c f Y a Y b h] c gardens of date palms and olives and pomegranates* clearly stated in Ayah 41 of this Surah (Surah 6:14). And this great *ayah* with respect to h \ Y g Y Z f i h g g U m g c alike and other than *h \ U g c z i* should be taken in the context of this clear *ayah*. That is why the translation above is as shown

¹⁵⁰H \ Y k c f X] b i U a g and support are: (1) ripeness, (2) Both could apply

¹⁵¹H \ Y k c f X] b i i s e v e r a l meanings, among them thoughtlessly feigned and fabricated

(o) of the said deceptively and if willed you Lord no did it ^x they so that ¹⁷² (let alone forsake you) their and what after (the gratia for fraudulent) it end	6m #, PE de Le 5d6 V eset be BW g fadag .AA
113 And to assg (handling)ly into it U Z N (heart)sh/r (o) of whom they believ no by the Hereafter and to delight ^t they and verily yagtar (to they commit)perpetr ^z whatever th (ex) mugtatref (committing)perpetrati	j . 6a: bny Ege [o he ad ee bml # V dnt V det6 BW 6 fad6 .AA
114. Do then other than Allah he ([]earnest)lye are here while He Whodescended to you The Book mufassal ¹⁷⁴ it being xpounded and whom U U N h U (We accorded) the book they ^z know that it ^x (is) surely munazzal ¹⁷⁵ (that which had been) from you Lord by the right so assuredly etnot be [you] of the dubitantes	dwe >gi . l6r # \$: eng p pAe: B0 (e 51F + i a C219P 6a:e . k s h6 T6 516 9F Uds at p pAe A 6 6a3 k g f2g # m # .AA 6a: 56
115. And concluded your Lord N word truthfully ar justly no substitute for His words and He (is) The Same ¹⁷⁶ (The Acute) hearer the Enabler of others favorable answer to prayer The Omniscient.	Pz E . m # . A >di . A >ge . E p m E 52V 6 j . j m Ze .AA C (he a >TM . dwe
116 And (if) [you] obey most (o) of whom (are) in the Earth they mislead you U N regard)ing path Neg (no) m U h ha (close)ly follow they except the presumption and not they except conjecturing	O m . 5T6 6M / a03 Ue UE . \$: 4 [E TY dA t j-E BW Ue TU . j-E Uds t .AA Uds hgv
117. Verily you Lord He (is) knowing (o) of whom ^p [h]e strays ^t (o) of His path and He (is) knowing by the muhtadee ¹⁷⁷ (the they who are divinely guided)	TY 4A tT6 BY / dW #, UE BY / dwe n . E E .AA o e h 26 #
118. So let eat you of what (had been) a Y b h] c b Y name ont, ^x en (if/sin) you were by His Ayat ¹⁷⁸ (messages) believers.	UE E p \$: e . E >6 f d g .AA 6d 66 . E p m 6v
119. And what ^s for you that not you eat of what (had been) mentioned ^t it ^x and qad (alreac and affirmat)ively expounded for you ^b what [He] for adon you except what you (had been) forced to ^x and verily many surely mislead they by the iahwa ¹⁷⁸ (tendent) (kings) by other than knowledge verily you Lord He (is) knowing by the aggressors.	E >6 f d 6 j / B g be B g 4s g z e E p \$: CE 6 j-E B p m D# . 6 .E Ue & E p C a E O A & C a E n C E dwe Uds t 6a h 6 # C a dW #, UE .AA

¹⁷²See footnote 169 above regarding

¹⁷³H \ Y : k c f l X : I : a Y Ue harshly. quested

¹⁷⁴H \ Y : knufassalâ I : I : singular, masculine, objective meaning what which is expounded

¹⁷⁵H \ Y : knufaxzalôn singular masculine objective, meaning that which had been descended

¹⁷⁶See the lexicon attached to this translation for this multi Y U b] b [: k c. If X : 1 : I

¹⁷⁷See the lexicon attached to this translation for muhtadee U b X :] mugtadon muhtadeen

¹⁷⁸H \ Y : k c f l X : I : g : g] bi [i h fUUF b g d e n i v i o u s U g] b i n d o f k i t s e l f d v b g o o d
 badoble or vile The Messenger (s) says that believe not anyone of you undagriss with what I came with
 i.e. The i f and hadeeth

[Hə]will\$Həundəsyəu andyastakh(lefə affirmat makes vice)fromtsafteryou whatever ¹⁹⁴ [Hə] wills justas [Hə] constitutedyou ^b of other people progeny/creation ¹⁹⁵	T6 1 b r e B0 Ayt B8 f h F~> Pk d6B8 2 a# · A60 6mPEdJct) T6
134 Verily what you (are being) promised surely is U U / (approaching) and you (are) surely feeblers	· 6e f B I V e Y d 6 V É · A60 6m a#CaF
135 Let say you: O, my people network you over your status verily I am a worker (over m) so you will know for whom ^p (tə) be for him the \ c a Y ¹⁹⁶ (world) Y f Y) consequently verily it ^x (the truth) not prosper the X \ U N ¹⁹⁷ (injustice)s	(.3' f d h Y: Edph 4i h d g f 46Y. B B8 Fh g · 6g V d 3 T6 V d 63 k b j · 6e f & 6e c h y · A6V d 6 f t 6
136 And they made for Allah of what \ U (Hə) b r e a t e propagated nife) of the earth (tillage/cultiv) and the animal ¹⁹⁸ (cattle/sheep/goats and camels) so then said they this is for Allah by their claim and this is for our partner (the deity) so what [was] for their partners so [it ^x] reaches not to Allah and what [was] for Allah so it ^x reaches to their partners soiled what they rule	A 6 1, 9 > 6 · · 6m e 6 6 g h F C a f h e R a f e · 6e f & 6e c h y k g B 2 f & 6e V i & 6g · V i & 6e f 6 6 4 t · 6e c h y & 6e 6 4 t d 6 · A6V d 6 f t 6
137 And like h \ U (ā f a t h a t t h a t) adorned for a multitud of the mushreke (the they who partner de Allah/he polytheists) murder of their children their partners to yurde (cause to sh die ou) them and addle they on them their religion and if will e Allah not done ^x they so let leave them you and what yaftar (they gratie for fraudulent) it end	A 6 e k 6 6 6 m e & e · 6e f & 6e c h y · 6e f & 6e c h y · 6e f & 6e c h y · 6e f & 6e c h y · A6
138. And sat they this ^w (are) animal ¹⁹⁹ (cattle/sheep/ goats and camels) and their (tillage crops prod) (are) sacrosanct abomotm U h k (the U n g e) is ^w excep whom ^p we will, by their claim and animal ²⁰⁰ (had be forbidden its ^w backs and balh on they mention no over it ^w 5 \ \ U \ N j g Z h b Y (craftily) fabricate	R a e C a f 6 6 m e · 6e f & 6e c h y · 6e f & 6e c h y · 6e f & 6e c h y · 6e f & 6e c h y · 6e f & 6e c h y

¹⁹⁴ H \ Y · d U f h j j W Y · Y · I z i condition bat i b # d U f h j W · Y / · " i c f d o r n e c t i o n
meaning that wh See " and " " " " " "

¹⁹⁵ H \ Y · k c f linguistically double meaning: (1) creation (2) progeny See . Clearly in this context
creation is what applies

¹⁹⁶ See the exicon attached to this translation f · h \ d a r k k f X W e r a l m e a n i n g s . Y Among such
meanings in this context are: (1) the word and (2) the hereafter

¹⁹⁷ H \ Y · I I · 1 · I h \ X c Y 6 z i l g b l g W Y I b ^ i g h j W Y

¹⁹⁸ The word h & Y N U l a l o r n e a h I means those animals that have cloven (foot) and adder such
as the camel, the cow, the sheep, the goat · Y h W " = b · 5 " f U " V j cattle, "sheep," goats, and camels

¹⁹⁹ H \ Y · k c f i X · ā Y U d e g u t h e m , cause them to cease living completely

²⁰⁰ Presumably the religion of the shmae which they had corrupted

²⁰¹ The word h & Y N U a c l I c f n e a m I I means those animals that have (foot) and adder
such as the camel, the cow, the sheep, the goat and in Arabic: " " 1 cattle, "sheep" and camels

²⁰² The word " " has multiple meanings in this context it means crops or produce " "

144. And of the camels twain and of the camels say[you]: did the waimale forbade or the wair femalesr(thà)comprised[onit] h \ Y \ h k U] womb,or you were witnesses(when enjoined you Allah by this so who (is) wronger ²¹³ than of whom ²¹⁴ iftra[hècraftade for fraudulen)to an Allah a lito mislead[hè]themankind by other than knowledge verily Allah motyahde (divine guide) she people, t X \ U N ²¹⁴ (injustidee)s	·Eh· A ·Eè· 60N· 4p· Tè· ·E· D· 66& ·P· 4i· 80N· ·E· A· 1·E· ·E· 60N· ·C· A· 1· D· fl· 60N· ·D· a· ·J· 1·E· ·B· 3· e·E· 60N· ·S· ·E· 1·E· 60N· 60N· T· 60N· ·C· 6· 6· 6· N· 4· 1· E· & ·D· 6· 1· 2· J· ·E· & ·A· 6· 6· 1·
145. Letsay[you]: [I] find not in what (had been) revealed to memuharran (fambidden/illegal) to mate U (ingastic take)m U h (hè) ingestit ^x except that [it ^x] be a carrier or blood as fo ^h (which being poured fo or flesh) of a swin so verily it ^x (is) a rejsor (filth/ anathe) nor a fesqar (rebellious) vis Allah's comm ^x (had been) invoked for o thetha Allah by it ^x so who ever [hè] (had been) forced o thetha a transgressor and he the an aggressor then verily your Lord (is) Ghafoor (iterati Forgive) Raheem (iterative mercy) Giver	·Y· 1· è· 6· ·E· 1· 7· J· 4· ·J· E· 1· 6· 1· C· Y· 6· (·E· 6· ·E· 6· 6· 6· V· 6· 1· U· ·E· 6· 6· 6· 6· 6· 6· ·S· ·E· 6· 6· 6· 6· 6· 6· ·J· 6· 6· 6· 6· 6· 6· ·A· 6· 6· 6· 6· 6· 6·
146. And on whom ²¹⁵ (they who had opted the Î law/customs) spented We forbade every claw possessor and of the catt ²¹⁶ and the sheep We forbade on them both fass save what ²¹⁷ be ^v their both backs or the entrails or g ²¹⁸ hatix (ec by a bone h \ U (afathaitt/thàt We requite them by their baghy (selfish é transgre\$ and verily We urely (are) sade qoa (always) utan forçe	·4· 6· ·E· 6· 6· 6· 6· ·C· 6· 6· 6· 6· 6· 6· ·6· J· E· 6· 6· 6· 6· ·6· 6· 6· 6· 6· 6· ·C· 6· 6· 6· 6· 6· 6· ·A· 6· 6· 6· 6· 6· 6·
147. There (if) they denied you then letsay[you]: your Lord (is) possessor of a broad vast mercy and no (to be averted forth with) turned is U No ²¹⁹ (intense to) the (of) the people, the criminals	·E· 6· 6· 6· 6· 6· 6· ·T· 6· 6· 6· 6· 6· 6· ·A· 6· 6· 6· 6· 6· 6·
148. Shall say who they partnere (deities) with Alla had Allah willed no partnere and nor ou father and nor forbade we of alike ing\ U (afathaitt/thàt denied they of before them til	·J· 6· 6· 6· 6· 6· 6· ·N· 6· 6· 6· 6· 6· 6· ·6· 6· 6· 6· 6· 6· ·4· 6· 6· 6· 6· 6·

²¹³See the *lexicon* attached to *Translation* for f i l i l " i 1 in iustideer U b X 1 i w r o n g e r

²¹⁴H \ Y \ I I \ 1 \ I h \ X c Y b z i l g b l g W Y J i b ^ G i Y g Y h j z w e l d w b c h Y

²¹⁵See footnote above regarding yeal

²¹⁶H \ Y \ k m a s f a h a n s i n g u l a r , m a s c u l i n e , o b j e c t o f m o u t h t h a t w h i c h i s b e i n g p o u r e d f o r t h , f o r w h i c h t h e r e i s E n g l i s h e q u i v a l e n t

²¹⁷See the *lexicon* attached to *Translation* for an elaboration on this rather important word

²¹⁸H \ Y \ k h a d a X Z l c f \ h \ Y h a g l b z [c i f \ U h f \ U r d a t i n A r a b i c m e a n i n g s : (1) r e t u r n e d t o t h e t r u t h ; (2) r e t u r n e d a n d t e d f l \ E \ Y b h Y a f i Y X f i f Y b h j d j b b Y \ c Z \ h \ Y \ > Y J e w i s h c u s t o m s . I t i s i n t e r e s t i n g t h a t t h e H e b r e w l a n g u a g e d o e s k e t i g f o r e z h a f i s I k \ m \ h \ Y a n i g b m U h i j M o s a i c L a n s t e a d U r o s a i c i g i o n

²¹⁹See the *lexicon* attached to *Translation* for more elaboration this wondrous word

153. And verily this My Seratt (road/way) straight so Y h h (let you lose follow you) and let noth U h (close follow you) the paths ²²⁸ there sundered by you off His path H \ U N (collective He) enjoined you [Hā by it ^x U N (diving) currently unavailable perhaps you ^b tattaqod (never) but guard but not displease Allah	<p>>[h 6 , 0a . j pW Ue</p> <p>g 4 h 6 4f . : [a 3 j e f a d 3 6</p> <p>B 3 , 3 e B 3 E g . : 2 j E T Y B 3 #</p> <p>· A A U d e : 3 B 0 a g . E #</p>
154 Afterward U N (We recorded) Mosā (Mose) the book conclusively ²²⁹ on whom a hasar (the who rendered meritorious) and an expounding for everything and a huda (divine guidance) and a mercy U N (diving) currently unavailable/pending they by h \ Y] f ~ @ (meeting) believe they	<p>· 6 3 p p A e : I m d 6 T B P C C</p> <p>k j A e 3 T p i 7 # E a . 3</p> <p>B 2 a : d i , e t z W e H Y A B f</p> <p>· A A U d e : 3 B 0 a g . E #</p>
155 And this (is) a book ^x We descended ^x blessed so Y h h (let you lose follow) it ^x and tattaqet reverent guard you not to displease (ah) U N (diving) currently unavailable/leetha perhaps you ^b turhama (you be) were given	<p>a d 3 6 I , 1 6 p W f a p e . j p W e</p> <p>· A A U d e : 3 B 0 a g . E #</p>
156 That not ²³⁰ you say verily only the book (had) been descended on tāfatay (band) party of before u: and e ²³¹ (inde) We were regarding their study (are) surely neglectors.	<p>(3 1 p A e : 5 B 1 a 5 E f d 3 U r</p> <p>T Y N U e N h T 6 d o i 3 0</p> <p>· A A o d e p g B 3 E , f</p>
157 Or say you: had that we (had) been descended thus the book (we would have) had of better or divine (guid) than them so qad (already) and a firmative (amē) (to) you ^b evidence from our Lord and a huda (divine guidance) and a mercy ^w so who (is) wronger ²³² than who (has) denied by 5 Ayat ^w (messages Y) and [We] shunned U \ (of) it ^w [We] shall requite whom they shun U \ Dar Ayat ^w the ill torment by what they were shunning	<p>1 p A e : N Y 5 B 1 a 5 E f d 3 U r</p> <p>B & B h z t 3 B 3 t z W N g</p> <p>· 3 i l e t z W e B 3 # T 6 d y #</p> <p>· S : A p m 2 p T > 6 C U T > 6</p> <p>6 a e t i Y M E & 3 n z p e</p> <p>2 j a e : d e N p P T Y U d e t</p> <p>· A A U d e : 3 B 0 a g . E #</p>
158 Do they wait look except that U N (appear) / come ^w them the angels m U \ (approach) come your Lord or m U \ (some) of your @ c f Ayat ^w (miracles/signs/proofs) day m U \ (appear) happens some (of) your @ c f Ayat ^w benefits no self ^w its ^w belief no had believed she of before earned she in its belief a khayra (worship) good: / desirable (let say [you]: let wait you verily we are) muntadha (comes that are) waiting	<p>e d 3 6 C 2 j 3 6 U j U e U N 4 W</p> <p>3 m A p P 0 # n 5 i e m # n 5 i</p> <p>3 n i j m A p P 0 # n 5 i d o t</p> <p>T 6 A N 5 P T 3 C g Q a t e ~ 4 f</p> <p>4 i & 5 m Q a t e U A p i e 4 g</p> <p>· A A U e U N 4 W f e U F</p>

²²⁸ H \ U h a h g d U h \ g

²²⁹ See the exico attached to translation for more elaboration on this word, for its difference V Y h k conclusion U completion H \ i g z h \ Y V a c c l u s t o k h e g w h a c d e p t a b i t a n d complied with its primary greatness of Allah Mosā (Mose) peace be upon him any one who likewise accepted the book and complied with its dicta

²³⁰ H \ j g i j g z z i c f k \ i j W a h a m Y U b g

²³¹ H \ Y d U f h j W g Y g Y j Y f U U t a h k n o w s b e s t i t m e a n s , c e r t a i n l y , f i n d e d X 5

²³² See the exico attached to translation for i l i i i i i j u s t d e e r U b X 1 w r o n g e r

